Modern School System

&

Religious Education

~An Important Speech on Imparting Religious Education in Modern Era~

By

Rayis al Muhaqqiqin Shaykh al Islam wal Muslimin

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(Janashin Muhaddith al Azam Hind)

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Dedicated

To

Muhammad RasulAllah

~salAllahuAlayhiWaSallam~

%

The Noble Sahaba

%

The Mujtahid Imams

%

The Great AwliyaAllah

%

And

My Parents

By

The Translator

Translator's Introduction

All Praise is due to Allah and Peace and Blessing be upon the Prophet, his noble companions and those who follow them till the Day of Judgment.

"Modern School System & Religious Education" is my first attempt at translation. When I first read the book in Urdu I was so much impressed by its message that I decided to translate it. I consulted Engineer Sayyid Fazlullah Chishti who motivated and encouraged me to commence this noble work. But, it was my sincere wish that I take permission and blessings of Shaykh al Islam Allama Mawlana Sayyid Muhammad Madani Miyan Ashrafi Jilani Kichochavi before starting this translation, and I was granted permission by the noble Shaykh. I then contacted the publisher and editor of this valuable book - Hazrat Mawlana Yahya Ansari Ashrafi and sought his permission for translation and publication which was granted generously.

I would like to thank to all those who helped me in translating this book especially, Mr. Afzaal Ahmad (my English teacher at Jamiya Ashrafiya) who helped me at various stages of translation. Engineer Sayyid Fazlullah Chishti *(PhD in Engineering and a scholar of Islamic Studies)* who motivated me to translate this book, Muhammad Basharath Ali Siddiqui Ashrafi *(MBA and a scholar of Islamic Studies)* who tirelessly re-checked and edited the entire script according to the original transcript in Urdu and all those from whom I took help such as Mufti Shaukat Ali Misbahi (Jharkhand) Mawlana Shaban Ali Misbahi (Sultanpur) and Mawlana Iftekhar Misbahi (Nepal) and my other friends.

If you find any deficiencies in the translation or any typing errors, please do contact me or the Publishers with your valuable suggestions.

Muhammad Nooruddin Misbahi
Student,
Al Jamiya al Ashrafiya,
Mubarakpur, Azamgrah, U.P

Favorable Review

The book which is in your hand is an English translation of "School Aur Deeni Taleem" which has been popular and beneficial for a long time. This is why Mawlana Muhammad Nooruddin Misbahi, a sincere student of 'Fazilat' felt that the book which is originally in Urdu must be translated into English. His sincere efforts and hard work for completing the translation of the book is praiseworthy. I checked the translation done by the Mawlana and found it to be correct. I hope that the book will be beneficial for everyone. May Allah bestow blessings upon Mawlana for this good work!

Afzal Ahmad
English Teacher
Al Jamiya al Ashrafiya
Mubarakpur, Azamgarh, U.P

FOREWORD

Knowledge results from the functioning of intellect which is the innate rational faculty of man, the faculty which distinguishes him from animals, because it is the source of the kind of knowledge of which animals are incapable. Morality and good conduct are not possible without it. The importance of acquiring knowledge can be realized by pondering over the verse in the Quran in which the Prophet (May peace and blessings of Allah be upon him) is asked to pray for an increase in knowledge (*rabbi zidni 'ilma*). Knowledge must be of truth and reality or of what the Quran calls *Haqq*. It must be acquired for the purpose of utilizing it in the service of life so that life is lived by mankind according to the aims and purpose for which it has been created.

The present work is an English translation of an Urdu work entitled "*School aur Deeni taleem*" (published by Jilani Book Depot, Delhi) by Mawlana Yahya Ansari Sahab. The Urdu work, in turn is a transcription of a speech delivered by Shaykh al Islam Hazrat Muhammad *Madani Miya* Ashrafi al Jilani. Shaykh al Islam Hazrat Muhammad *Madani Miya, apart* from being an academic and spiritual personality is well known to have deep interest in the education of Muslims. He has often emphasized that acquisition of knowledge and learning, both of religious subjects and rational sciences is considered an act of religious merit in Islam. His command over the religious sciences and keen interest in the educational condition of the Muslim community can be seen in the present work. At one place he mentions the religious and philosophical aspect of knowledge and at other place he is seen talking about the Prophetic source of knowledge.

Shaykh al Islam Hazrat Muhammad *Madani Miya* has often mentioned educational backwardness of the Muslim

community as one of main reasons for the poor economic and social status of Muslims. Under his guidance many *dini madaris* and English medium school are running across the globe. One of the corner stone of Shaykh al Islam Hazrat Muhammad *Madani Miya's* view about education system is the development and innovations in curriculum of both; the *dini madaris* and the English medium schools. The *dini madaris* running under the guidance of Shaykh al Islam have English, Mathematics and Science under its curriculum and the English medium schools have subjects related with Islamic beliefs and correct Quran recitation. It is high time that Muslims set up this kind of educational institute where students can enroll and become a good Muslim and a good citizen of the world. Lack of educational institutes of this kind, is compelling Muslims to send their children to those schools which are not able to maintain a balance between Islamic beliefs, education and morality. It is the urgent need of the time that the Muslims, who belong to *ahlus sunnah wal jamah,* must work together for setting up educational institutes where student are taught both; the religious sciences as well as rational sciences.

I congratulate Mawlana Muhammad Nooruddin Misbahi who took interest in translating this work into English. The first draft, to which I have access has many spelling and grammatical mistakes. Mawlana Basharath Siddiqui Ashrafi has agreed to correct these mistakes and provide a better translation before the book goes to the press. In the end, I would like to congratulate people associated with Madani Foundation (Hubli Branch) who have agreed to publish this book.

Syed Mohammed Fazlullah Sabri Chishti
Wednesday, 8th Sha'aban 1436 A.H
27 May 2015

Editor's Preface

All Praise belongs to Allah Almighty - the 'Rabb al Alamin' *{Lord of the Worlds}*; and Peace and Blessings be upon the Beloved Muhammad- the 'Rahmat al Alamin' *{the Mercy of the Worlds}*, and upon his 'Ahl al Bayt' *{People of the Household}*, the noble 'Sahaba' *{Companions}* and those who followed them.

"*School aur Deeni Taleem*" is a transcript of Hazrat Shaykh al Islam Sayyid Muhammad Madani Miyan's exceptional speech concerning the present day issues of Muslims. This speech is symbolic and historical not only because it was delivered by one of the greatest scholars of the Indian subcontinent but due to the fact that Shaykh al Islam discussed sensual issues in such a manner that the reader is held captive by his scholarship and unique method of explaining intricate matters. In this speech Shaykh al Islam provided the Muslim Ummah unique ideas to solve their educational backwardness and urged them to revive their past glory in the fields of science and technology while giving equal importance to religious education.

The transcript of this speech was translated into English by Mawlana Nooruddin Misbahi out of his eagerness and passion to serve Islam and Ahl al Sunnah. We appreciate Mawlana's efforts and hard-work while carrying out this translation. I had to undertake the responsibility of proof-reading at a very short notice and the time provided was not enough. However, I have personally gone through the entire text and tried my best to remove the numerous shortcomings that were in the translation and edited them accordingly. However, there is a possibility that

errors might still be present. Therefore, we request our readers to inform us of any such errors and we shall be thankful to them.

- Editor -

Those Who Are in Remembrance of Allah

All Praise is due to Allah and Peace and Blessing be upon the Prophet, his noble companions and those who follow them till the Day of Judgment.

Allah Almighty says in the Holy Quran:

فسئلوا اهل الذكر ان كنتم لا تعلمون

"Ask those Who are in Remembrance of Allah about the things which you don't know."

Before, we commence with our topic, let us sincerely invoke Allah's Blessing upon the Holy Prophet:

اللهم صل على سيدنا محمد و على آل محمد كما تحب و ترضى بان تصلى عليه

The verse which I have chosen as my topic for discussion, it says:

"فسئلوا اهل الذكر"

"Ask from a person who is in remembrance of Allah."

*** It was a custom in the pre-Islamic period of ignorance ('Ayyam al Jahiliya') that people used to ask one another questions and seek answers, understand them, and then learn it by heart. But when Arab lands was lighted with the flame of firm faith and beliefs in the form of Islam, some companions of the Holy Prophet also began to learn the verses of the Holy Quran from one another and began to memorize it by heart. In the beginning it was on an individual level but soon it became a collective activity and at times almost seventy (70) companions of the Prophet used to gather and learn the chapters of the Holy Quran at a raised platform in Masjid al Nabvi and thus a continuous systematic process of teaching and learning religion evolved.***

The Greatness of Knowledge

To ask a question is not wrong because it is often said that:

"مفتاح العلم"

A Question is Key to Knowledge.

It is also said that:

"العلم خزانه والسوال مفتاح"

Knowledge is Treasure and Question is a Key to it.

People who do not ask questions remain ignorant. It is not appropriate to shy away from seeking knowledge, because ignorance is worst than shyness. Many people have doubts in their minds but they do not ask.

One should also not see that whether the person, whom we are asking, is younger or elder to us but we should see that the person, whom we are asking, has knowledge or not?

I shall narrate to you a famous true story. It once happened that a saint announced in his gathering three times to ask him anything. Hazrat Sayyiduna Imam al Azam *~raziAllahuAnhu~* was then a very young boy and was present in this gathering. He wanted to ask a question but felt uneasy in asking the saint out of respect to him, thus he made another person ask his question that:

"The ant who commanded other ants to go to their burrows (holes) after seeing the army of Hazrat Sulayman *~AlayhisSalaam~* was Male or Female?"

Then Imam al Azam made someone to ask another question:

"Whether one's hair are in Odd or Even number?"

The saint was taken aback and was surprised on hearing these questions and simply asked:

"Is this your own question or someone else made you ask it?"

They were very truthful people so they clearly said this child here made ask you these questions.

The saint was also an 'Imam' (the great Scholar) of his era. He asked:

"O Son! Do you know the answer of these questions?"

Imam al Azam said: "Yes I do know the answers."

The saint said: "Then do answer me."

Now the point to be noticed is that the saint is asking a child. Because it is not a matter of age, whether he is younger or elder, but it will be seen whether the person to whom we are asking, has knowledge or not!

Imam al Azam said: "The ant was female!"

The saint asked proof for this. Imam al Azam said that it is said in the Holy Quran:

"قالت نملة"

"And the ant said."

Because "قال" is used for male and "قالت" for females!

It is related to grammar, if a man says then it would be said: "قال رجل" and for a woman it would be said: "قالت امراة".

Therefore, the words "قالت نملة" point to the fact that the ant was female!

Then the saint asked: "Whether one's hair are in Odd or Even number?"

As the number, two (2) is considered even and the number three is odd as any number that can be divided by two (2) that is even and the number which is not divisible by two (2) that is odd.

Imam al Azam said: "The Hair are even in number!"

The saint again asked proof for this answer. Imam al Azam said that it is said in Holy Quran:

"لكل شيى خلقنا زوجين"

"We have born everything even."

Therefore, we come to know that indeed knowledge is a great thing, which should be sought by asking each-other.

***Knowledge is a gift from Allah Almighty due to which Humans are known as "Ashraf ul Makhluqat" (The Best of All Creatures). If Humans were not be bestowed with knowledge, then they would have had no quality. The difference between Humans and Animals would have ended.

To pass life would have been difficult; knowledge is life in-fact it is the real cause of a good life and ignorance is a way to death but it is also in-fact death in itself. A learned person is always alive even after his death although his body parts may

have disintegrated beneath the soil. And an ignorant person dies although he walks on earth. Though he is counted among the alive, but he is non-existent (due to ignorance).

The Prophet *~salAllahuAlayhiWaSallam~* said:

“من صار با العلم حيا لم يمت ابدا”

“Those who will be alive with Knowledge shall never die!”

A poet says:

“O Daagh the name shall remain alive due to knowledge always,

With the children, it might be only Two or Four generations!”

Knowledge is life of hearts, light of eyes and brightness of chest. Knowledge is reason of satisfaction of one’s heart. Knowledge is that pair of scales in which sayings, actions and states are weighted and judged. Only knowledge decides between what is allowed and what is prohibited. It is Knowledge that decides between evil-inspirations and firm faith, between guidance and apostasy. Only knowledge shows difference between legitimate and forbidden, permissible and not permissible. A person approves right and disapproves the false based on knowledge.

Knowledge is such a light that it removes darkness from the minds of people and they achieve their goals easily. Knowledge is that lamp of life without which man cannot navigate his boat towards the shore of salvation, whereas he can easily be killed by drowning in a dangerous whirlpool of ignorance. Any direction of human life cannot be determined without knowledge, be it is religious or worldly, be it personal affairs or social affairs, and be it collective issues or individual issues, to determine any direction is impossible without knowledge. The person who does not bear the hardships in availing or seeking education or knowledge has to bear troubles of ignorance his whole life.

The excellence and the greatness of knowledge was in every period. The greatness of man is hidden in his knowledge. Knowledge brings man out from darkness in to limelight. Knowledge brings with it wisdom and recognition of Allah Almighty; It makes one walk on the straight path that takes him closer to Allah Almighty.

Knowledge Enhances Human Virtue

Someone asked Sayyiduna Abdullah bin Mubarak – the famous student of Imam al Azam:

“من الناس”

“Who is Man?”

He answered: “A Scholar (i.e. A Knowledgeable Person).”

Hazrat Imam Ghazali said: “The one who is not learned, Imam Ibn Mubarak never used to count him as a man!”

So the difference between man and animal is only that of knowledge and the honor of man is due to his knowledge.

The honor of a man is not because of his body power because a camel is more powerful than him, nor his honor is owing to his body size because an elephant is huger than him, nor his honor is due to his bravery because a tiger is braver than him, nor his honor is due to his appetite of food because the stomach of a bullock is larger than him. Man is made only for knowledge

and knowledge is his honor. (‘Tanbih al Ghafilin’ by Imam abu Layth Samarqandi)***

People Who Are in Remembrance of Allah and The Learned

The Ayah that I have chosen as my topic of discussion says:

“Ask those who are in Remembrance of Allah.”

We have not been commanded to ask the learned and this is a very important point. We have been commanded:

"فسئلوا اهل الذكر"

“So ask to the people who invocate Allah.”

It is not being as follows:

"فسئلو اهل العلم" ‘

“so ask to the learned.”

Suppose, if you didn’t know anything then what was the harm in asking you to seek it from the learned? But it was commanded in the Holy Quran to ask “Those Who are in Remembrance of Allah.

Now I want to point to a subtle point that:

Light is surely light but when do we gain benefit from the light? For example, eyes too have light but do they benefit us when the Sunlight does not exist?

Two lights are compulsory to gain benefit. For example, there is light in the eye, but if the sunlight does not exist, there is no lamp, there is no light and no candle, then will the eye give one benefit? And suppose, if the same sunlight exists, a lamp is there and a candle is there, every possible source of life is present but if a blind is present there, then will these lights benefit him? It is not possible!

So, we come to know that sunlight is not useful for a blind man and the light of eyes is not useful in darkness. Only when two lights meet we shall gain benefit.

“العلم نور”

Knowledge is Light

When you will accept that Knowledge is light then all people of knowledge should radiate light (of knowledge and guidance)! Then why is it that many people become astray and miss the right path?

It should be known that the learned (knowledgeable) becomes astray first and misses the right path first; it is afterwards that he misleads the ignorant. ‘Iblis’ (Satan) was not an ignorant! Therefore, I can say that a person who has knowledge about ‘Fiqhi Masail’ (Juridical Rulings) is not a scholar.

If you are ‘Hanafi’ and know all the ‘Masail’ of Hanafi Fiqh and if you are ‘Shafai’ and know all the ‘Masail’ of Shafai Fiqh, then also you will not be called a scholar! Because, if to have knowledge about ‘Masail’ and different verdicts of Islamic law is the name of a scholar, then ‘Iblis’ (Satan) knows every Islamic law, every Masail and all the verdicts!

You might know only Hanafi Fiqh, whereas he knows Hanafi, Shafai, Maliki and Hanbali Fiqh and their verdicts. And ‘Iblis’ has knowledge about those Fiqhi schools that are extinct now. If he does not have knowledge then how will he misguide

and mislead people? He knows that this person's verdicts are so and so, therefore he should be misguided according to that. Suppose, if he does not know about every person's knowledge then how will he misguide them? So, can you call 'Iblis' (Satan) a scholar???

We come to know that only knowledge is not beneficial. If you want to gain benefit from knowledge, then you must have another light. We accept the existence of light but darkness is also attached to it.

The differences that are present between the scholars, philosophers, and the people of knowledge tells us that knowledge alone is not enough. The Light of intellect is also compulsory for knowledge. Therefore, 10 units of Intellect and commonsense is required for 1 unit of Knowledge! Scholars from our predecessors used to say "

"علمہ اکبر من عقلہ"

'His knowledge is more than his Intellect' if they wanted to declare someone as a fool. That is his knowledge is greater than his intellect and understanding, in short so and so is a fool.

Imam Subki said about Ibn Taymiya:

"علمہ اکبر من عقلہ"

That his: "His Knowledge is More than his Intellect."

Knowledge should be under the control of one's intellect and understanding; the bridle of knowledge should be in hand of intellect. If knowledge is 1 unit then Intellect should compulsorily be 10 units, so that it would be difficult for one to go astray.

*** Humans are the most eminent of all the creatures because of their Knowledge and Intellect. Otherwise what is the difference between human flesh and blood and the flesh and blood of other creatures? ***

Wise Men Also Go Astray!

It has been noticed that even wise men also go astray. For example: Galileo, Plato and Ibn Sina. These men were not fools, they were intellectual men of highest caliber but they also became astray.

Intellectual men have extreme difference of opinion amongst them that: "What is the reality of a human being?" The people of intellect are not unified in the definition of humans! Some say that humans are rational animals (Haiwan-e-Natiq) while some says that humans are civilized animals (Haiwan-e-Mutamaddin).

The wise men could not agree on the reality of heaven also. There is difference of opinion among the intellectuals about the reality of Soul. Some say that: 'Soul is present in the body of humans, while some say that the soul is outside the body. In short, there are too many topics and matters in which the people of intellect differ with each other.

So it has become clear that intellect is also a thing that cannot be left alone without a bridle uncontrolled otherwise it will also create difficulties. So to restrain the intellect is also compulsory. It should be controlled by someone.

The light of intellect is compulsory to bring the light of knowledge upon the right path and to bring the light of intellect upon the right path there is a need for the light of Prophet-hood!

That is why the Prophets were sent to this world. If the opinions of the intellectuals have been correct, then what was the necessity of sending prophets to the world?

Prophets were sent to the world to control the intellect and teach everybody and the Prophets were taught by Allah Almighty. They were not graduates of any institutes. They were not students of any worldly teachers. Only Allah Almighty is their teacher. The light of Prophet-hood is directly related to the light of Allah Almighty. The light of Allah Almighty lighted the light of Prophet-hood. And the light of Prophet-hood lighted the light of intellect and the light of intellect lighted the light of knowledge!

Suppose this sequence had not existed, then one can imagine what would have happened? There should be an inter-linked connection.

The Human Intellect is in Need of Prophetic Light

Some people lack grace and blessings while some people are the source of grace and blessings. Both these groups have their own special traits and states.

Every person's intellect is in between two books. For example, there is a Doctor. We take him as an example because he derives blessings and is also a source from whom others derive blessings and benefits. Suppose, there is a book which he is writing, and there is another book which he is reading.

He took from one book and passed it on to another book so his mind is between two books.

There are some people who know how to take but do not know how to transfer it. So mentioning them here is useless.

We shall discuss here about only those who can be useful to others. Thus, imagine Intellect has reached between two books the same book is in between two minds.

A mind gave and other mind took. So it is known that every book is between two minds. A mind took from a book and transferred it to another book. The existence of the middle thing is very important that can take and transfer.

Now, which is the mind before which there is no book? The Mind is in between two books and the book is in between two minds. Now, which is the book before which there is no mind?

The answer to this complex question is that the book before which there no mind is 'Kitabullah' (the Book of Allah) and the mind before which there is no book is 'RasulAllah' (the Prophet of Allah).

Therefore, our initiation is either from 'Kitabullah' (the Book of Allah) or RasulAllah (the Prophet of Allah). We shall receive knowledge either from the Book of Allah Almighty or from the Prophet of Allah Almighty. Leaving them will deprive us of knowledge. Only these two can control one's intellect.

Who are the People Who Are in Remembrance of Allah?

Let me explain to you one more point, it is said: "Ask the People who are in remembrance of Allah Almighty" and not the learned!

The learned often quarrel and the people who invocate Allah are those who are always in remembrance of Allah Almighty. They are not negligent about Allah Almighty.

Therefore, we have been commanded to ask those who are always in remembrance of Allah, in short, ask those who have

the light of Allah! The relation and connection of their knowledge is attached to light of Allah Almighty.

Do not ask to the scrums of society. Quran said a word: "ذکر"

'Zikr' is the attribute of the Prophet Muhammad *~sal Allahu alayhi Wa Sallam~*. The Holy Quran referred to the Prophet as 'Zikr" or as "ذکر رسولا ". So 'Zikr' is the name of the Prophet.

Now listen to the Holy Quran, it said:

"فسئلوا اهل الذکر"

This simply means that:

" Ask the People of the Prophet!"

'Zikr' is the name of Prophet of Allah, so ask those who are the followers of the Prophet, those who are in remembrance of the Prophet!

Seeking Knowledge is Obligatory!

Let me point you to another important and subtle point. Seeking knowledge is obligatory upon us. If you proceed to seek knowledge unintentionally, then you can't learn anything.

Islam is nature's own religion. It does not command anything against the nature, and the capacities of people are different and people cannot seek the same type of knowledge so Islam divided it into Compulsory and Optional (Voluntary). Here compulsory knowledge means the basic and obligatory knowledge and the optional (Voluntary) means the other general knowledge.

Compulsory knowledge is that knowledge which keeps us as Muslims and the rest of the knowledge is that which takes you to perfection.

Now, the point to which I want to invite your attention is that:

"طلب العلم فریضة علی کل مسلم و مسلمه"

"To seek Knowledge education is Obligatory upon every Muslim Men and Women."

The knowledge which has been made compulsory upon us is Obligatory Knowledge (Farz e Ayn).

*** Imam Mulla Qari Hanafi says in the explanation of this Hadith:

"The interpreters of Hadith said that it knowledge means that religious knowledge which is compulsory for every Muslim is to know about Allah Almighty and His oneness, and to believe in His Prophet and to know the compulsory 'Masail' (laws) and to know how to perform prayers. The knowledge of these basic things is obligatory upon everyone (Farz e Ayn) and to learn about other juridical verdicts and their interpretation is a general obligation (Farz e Kifaya).

The great scholar Imam Shaykh Abdul Haq Muhaddith Dahlavi says:

"In this Hadith, knowledge refers to that knowledge which is compulsory for Muslims for a particular time. For example; when one enters the fold of Islam, it becomes compulsory for him to know about Allah and his attributes, and the knowledge of Prophet-hood of the Prophet became compulsory for him and also the knowledge of those things without which Faith (Iman)

is not complete. And it becomes compulsory for him to know about the order and nature of prayers when the time of prayers approaches. And it becomes compulsory for him to know about the order and nature of fasting when the month of Ramazan comes. And it became compulsory for him to know about principles of Zakat when he possesses wealth and suppose if he died before becoming the owner of some wealth and he did not come to know the principles of Zakat, then he will not be a sinner. And when he gets married, it became compulsory for him to know all the 'Masail' (laws) of menses and other important 'Masail' (laws) related to husband and wife. When he gets married, then only this knowledge becomes compulsory for him to acquire. For example, to know that what is right of wife on husband and it is not right to copulate with her in the condition of menses and he should not copulate before the period of menses is over and before she bathes. And it is compulsory to him to know all other 'Masail' (laws) related to marriage. And for example, divorce and that if one says her wife three divorces at a time then she will be divorced.***

Ignorance Is Unacceptable

Ignorance is darkness, ignorance is fault, ignorance is shame, ignorance is a sin in itself, ignorance is death and the mistakes are done due to ignorance have no subterfuge. If you don't know the rules of the country and you do anything illegal, you would be guilty; you will be given punishment and will be arrested by the law. Ignorance is unacceptable. If you will put your hand in fire ignorantly, fire will burn you, either you know or not. And poison will kill you, either you know or not. If you will walk in darkness, you will fall, slip or bump. If you want to go to Delhi but you board another train ignorantly, then you will reach some other place such as Mumbai, Chennai and Kolkata etc.

Ignorance is the biggest darkness and due to ignorance, there is the fear of becoming astray. Therefore, it is compulsory for a traveler to know about his travels, it is also necessary for him to know about the 'Masail' of prayers. To shorten prayers ('Qasr') is compulsory for a traveler, it means that a traveler must perform two Rakats of Fard in Zuhar, Asar and Isha, whether he is praying behind the Imam or he is praying alone.

Imam Ghazali said that the pretention of ignorance is unacceptable, just as for a merchant it is compulsory to know the 'Masail' of trade so that he will be safe from the illegal trade. Sayyiduna Faruq-e-Azam *~raziAllahuAnhu~* had to send the shopkeepers to seek this compulsory knowledge and he used to say that if a person does not know about the laws and principles of trade, then he must not do the trade. Similarly, it is for every important for a merchant to know about the Masail of his trade.

There is no Muslim, who is not obligated to get education. It means every person is obligated to that knowledge which is compulsory for him or he is needed for him. Therefore, it is clear that the knowledge is compulsory for everyone. It is unacceptable from him to say that he doesn't know about that law. For example, if anyone copulates with his wife in the condition of menses and says that he doesn't know; it is not allowed, it is an unacceptable act from him. He will be asked on the Day of Judgment of unlawful action that "we ordered you to acquire knowledge, then why did you not get it and commit an unlawful act."

Knowledge is the reason of greatness for everyone, and to get education is religious obligation for a Muslim so besides religious knowledge there is no way in this world and the world hereafter. It is clear how compulsory is the knowledge in Islam. Therefore, Islam made it compulsory so that no one will

oppose Islam and Islamic rule. To acquire knowledge is obligatory for every Muslim. Such as prayers and fasts, similarly, getting education is also obligatory. Now a question arises, which knowledge is compulsory for every Muslim men and women? The answer is that, knowledge about things that are obligatory upon a person is deemed obligatory. Apart from this, other kinds of knowledge which are not essential for a person comes under general community obligation. To become an Alim, Mufti and Muhaddith is not compulsory for all people because minds of people are of different caliber.

The Types of Obligatory Deeds

There are two types of obligation; the first is that obligation which is compulsory on every individual like five times prayers, fasting in the month of Ramazan, etc and second type of obligation is the one which can be considered as general obligation. The example for which can be as follows:

If a person becomes an 'Alim' (Scholar) in your village, then he fulfills the obligation of the whole village and no one will be held sinful. Suppose, if no one becomes an 'Alim' from the entire village, then every individual of the village will be regarded as sinful.

Now the point arises that how can a person become 'Alim'? To become an 'Alim' one has to work hard; it is not that easy that everyone can pursue religious knowledge. But the person, who becomes an 'Alim', has to work-hard, has to read a lot of books and has to live on dry bread and tolerate the hurdles in seeking education, and then he gets some certification. Therefore, if becoming an 'Alim' had been compulsory on each individual then everyone would have tried to escape from such a tough obligation, except a few. Therefore, it has been made an obligation upon the community as a whole, and if anyone amongst from them acquires it, then the whole community will be considered as dutiful.

People in modern times; have built a 'Madrasa' (Religious School) and feel that they have fulfilled their major obligation while they leave a more important obligation like prayer behind.

Bear in mind, one did not fulfill an obligation until you did not complete acquiring basic Islamic knowledge. Only building a 'Masjid' is not an obligation but to perform prayers in it is a greater obligation.

In the past, people used to learn how to perform prayers and ablution in their houses. There was Islamic atmosphere so there was no need for so many 'Madrasas' (Religious Schools).

But today there is so much ignorance regarding Islamic laws that people do not even know how to make ablution and perform prayers! Many people perform prayers in a wrong way, and if someone asks them how he performed it in a way that is not appropriate, they simply say that they have performed prayers and Allah is there to accept it. In a way, they are not concerned about the ablution and the correct method of performing prayers.

The Gap between 'Madrasa' and Modern Schools

The gap which is present between 'Madrasa's' and modern educational institutions or schools should be removed. It has become our nature to divide 'Madrasa' and schools and then we divide knowledge in two parts.

Our education system has become defective and this in turn has made the education for everyone incomplete. The person, who acquires modern education, is far from religious

knowledge and the person who acquires religious education is far from modern sciences.

Many unfortunately, have no access to the places where modern education is being imparted. It is a famous saying in Urdu that: “Mulla ki Dawdh Ghar se Masjid tak” that is: “The area of influence and activity of a Scholar is from his House to his Masjid!” It means that students who graduated from a ‘Madrasa’, they can only become an ‘Imam’ or ‘Muezzin’.

We see numerous Islamic scholars who are not able to fill simple forms in English at railway stations, banks and post offices. Moreover, they are unable to write addresses on post cards and envelopes. Often they are seen taking help from a non-Muslim person. It is also a matter of regret that many scholars can’t read boards on buses and they get into the buses after asking others about the route and destination. A scholar graduating from a ‘Madrasa’ feels himself to be inferior to others. On the other hand, there are some scholars who after graduating from a ‘Madrasa’ in four or five years consider other modern educated persons like professors, engineers and doctors as ignorant people! Can such people convey Islamic knowledge to others and spread the message of Islam? We have to conclude with regret that many ‘Madrasas’ are not able to fulfill their real goals of conserving religion and spreading it.

Unawareness with the modern sciences and narrow mindset is the reason behind the feeling of inferiority and uncertainty amongst the graduates of ‘Madrasa’.

Since, the students of ‘Madrasa’ are not able to participate in modern education system prevalent in the country, they are not aware of modern sciences. In addition, if they participate in any convention or seminar, they are not able to express their message in appropriate way. Therefore, the students of ‘Madrasas’ should acquire knowledge about modern sciences. Religious education should also be taught in the modern schools so that Muslims won’t be ignorant of religious knowledge. In addition, the modern sciences should be compulsory in ‘Madrasa’s’ syllabus so that the students of ‘Madrasa’ may become accomplished scholars.

Some people divided knowledge into religious and worldly knowledge. To divide knowledge in two parts in order to degrade or lessen the value of the other is against the soul of knowledge.

It is also against one’s imagination because Religion and world are not contrary to each other! The Holy Quran said:

ربنا اٰتنا فی الدنیا حسنۃ و فی اٰلخرۃ حسنۃ

“O Lord! Make my worldly life bliss and my hereafter bliss!”

If there had been any contrariness between the religion and the world, Allah Almighty would have never allowed a religious person to enjoy the luxuries of this world.

It must be clear here that in some particular cases, things which are un-Islamic, only these are prohibited as these things may cause damage to the Muslims.

We should follow the Prophet *~salAllahuAlayhiWaSallam~* while enjoying the luxuries of the world. Allah Almighty said:

”وما أتكم الرسول فخذوه وما نهكم عنه فانتهوا“

“Take the thing which the Prophet gave you and prevent yourself from the thing, the Prophet prevent you.”

Moreover, the meaning of

(لا رھبانیہ فی الاسلام)

also supports this viewpoint. When there is no gap between religion and world, so the education which people have divided into religious and worldly has no contrariness with each other.

Therefore, the part of science, which helps us to understand 'Shariyah' (Islamic Law), we must acquire it so that we can understand 'Shariyah' properly.

In modern era, science gave us many inventions and surely these are necessary for us in day to day life. The great Islamic scholars showed us the right way to use these inventions and technology in the light of 'Shariyah'. Scientific technology has also become necessary and important to religion. These scientific inventions and technologies should be utilized for the benefit of all religious works. The syllabus of 'Madrasas' should also be amended accordingly to erase the gap between 'Madrasas' and schools.

The greatness of Islamic education has always been evident in every period and one can't refuse of its glory and importance. However, in present times, it is highly necessary to amend the syllabus of 'Madrasas' keeping in view the modern technological advancements and trends. We should add modern sciences carefully in the syllabus of 'Madrasas' so that modern as well as religious knowledge may be in proper proportion.

Division of Knowledge is Not Fair

Knowledge is knowledge. Division of it is unacceptable. And when this notion is accepted then the administration of Islamic Institute can review and suitably amend their syllabus. Knowledge is that which made the 'Khalifatullah' (Deputy of Allah) – Sayyiduna Adam ~AlayhisSalam~ more meritorious than the angels. Here knowledge includes all its types and sciences. There is no distinction between worldly and religious knowledge. The Holy Quran said:

علم أدم اسماء كلها

"Adam was taught the names of everything."

It is very clear from this Ayah that Sayyiduna Adam was taught all the sciences and knowledge of earth and skies. The great 'Mufassirin' (Exegetes) of the Holy Quran – Sayyiduna Adam was presented with all the things created and was taught the names of each one of them along with their attributes, actions, qualities, skills, use and importance.

This 'Tafsir' (explanation) of the Ayan shows that all scientific discoveries, inventions and sciences come under 'Knowledge.'

This is also evident from another Ayah in which Allah Almighty says:

"علم الانسان ما لم يعلم "

"Humankind are given every knowledge what he did not know."

In the generality of this Ayah, every scientific invention, discovery, research, innovation and science that shall come into existence until the Day of Judgment are included in this part of the Ayah. The division and degradation of knowledge based on worldly and religious in against the message of the Holy Quran, because if any person is ignorant as regards to the other part of education then how can be eligible to be the deputy of Allah Almighty on Earth?

The Prophet *~salAllahuAlayhiWaSallam~* had said to his companions: "Develop strengths in yourselves!" This saying of the Prophet clearly referred to bring perfection and enhancing

one's strengths according to the needs of the time, except those things that are prohibited by Islam.

For example, is the period is of excellence in archery then one should develop and enhance his skills at archery and if the era is of horse riding then one must develop skills in horse riding. Similarly, if the time is for science and technology, then one must develop skills and strength in science and technology.

After these points so clearly, even then if the administrators of 'Madrasas' are in doubt and fear then there is no way but to wring their hands with regret at a later time. (Feel sorry when it will be too late to make changes).

The Prophet *~salAllahuAlayhiWaSallam~* said:

"اطلبو العلم لو كان بالصين"

"Acquire Knowledge even if you have to go to China."

If we notice, we will find that China never became the center of Islamic knowledge then why did the Prophet *~sal Allahu Alayhi Wa Sallam~* mentioned it? The only reason that comes to mind is that if one has to travel to far off places in pursuit of knowledge, then one must do so. If one has to face innumerous hurdles, then one must bear them and overcome them with determination, but one must never abandon the pursuit of knowledge in any circumstances.***

Management of Religious and Modern Sciences in 'Madrasa's' and Schools

Just for argument sake, we can ponder upon the fact that there are a large number of Islamic Institutes ('Madrasas') to teach important obligatory knowledge to Muslims, but their numbers should be reduced to an extent. We notice that, the more the Islamic institutes are increasing, the more the ignorance is increasing. Moreover, today there are thousands of Islamic Institutes when compared to past and there are less problems and difficulties when compared to past.

In modern times, there are a lot of amenities and facilities yet we do not see any Ghazali graduating from these Islamic Institutes, we do not see any Rumi graduating from these Islamic colleges, we do not see any Razi graduating from these seminaries, we do not see any Ahmad Raza graduating from these universities?

Why do no such reformers graduate from these Institutes who can make the world acknowledge the superiority of their Imamate and scholarship. That is the present result of our Islamic Institutes.

In the same way, we may even notice that there are so many colleges and universities imparting modern education and modern sciences. But why do we not see any Aristotle graduating from these colleges? Why do we not see any Plato, Hippocrates and Socrates graduating from these universities?

The Purpose of Acquiring Knowledge

Knowledge is itself a purpose. It's the biggest purpose of all. In modern times, an evil has arisen, people have left making Knowledge as the sole purpose, and have made it a means to achieve other aims and objectives. If we ask someone why he is acquiring knowledge and pursuing education, he will simply reply: "To get a Job." Some others may reply that: "To pursue business interests." Some other may reply: "To earn money." Some people are pursuing education to become famous and some others are acquiring it to achieve some worldly rank and position.

They are not pursuing education for the sake of knowledge but rather they have set some other goals and objectives for which they are making knowledge a means to achieve it.

This clearly means that we are pursuing education as per our requirements and only to the extent that can satisfy us to achieve our personal aims and objectives or goals in life.

But people in earlier times, did not study to get any job! They did not study to improve their personal finances. Rather, they studied only for the purpose of acquiring Knowledge. Therefore, they became Hippocrates, Socrates, Galileo Galilee, and Plato. The same was the case with our Muslim scholars, they never used to study only for the purpose of becoming an 'Imam' or a 'Muezzin' in a Masjid, and they never used to study only to become a 'Qazi' (Judge) or a 'Dai' (Preacher). And in modern times, most of students acquiring religious knowledge either want to become an 'Imam', 'Muazzin', a preacher or a judge and suppose he does not succeed in becoming what he aimed for then at-least he will start writing 'Tawiz' (Amulets). This is why, no one becomes Razi or Ghazali or Rumi!

Once our students sincerely start studying only for the purpose of acquiring Knowledge, then we will see Razi, Ghazali, Rumi, and Ahmad Raza graduating from our institutes.

*** If our purpose is to give our children certificates of graduation and make them the 'Imams' of Masjids then why waste an important of their life. Why not we make a comprehensive syllabus of maximum Three (3) years called 'Alimiyat' for the students and which will be ample enough for being an 'Imam' in Masjid and for being a 'Dai' (Preacher). This syllabus will be enough for them to answer queries related to these religious works. What is the benefit of confusing these children with the hard contents of 'Kafiya', 'Sharh Jami', 'Mulla Hasan', 'Hamdullah' and 'Shams e Baziga'?

It will be better for our children that after completing this Three (3) year syllabus of 'Imamat' and 'Khitabat' (Preaching), they could start their religious work immediately and start fulfilling the financial needs of their family. While, the students having capacity and determination for further Islamic studies may pursue further education and may be employed at appropriate places according to their certifications.***

Wealth and Knowledge

Sayyiduna Ali bin Abu Talib *~raziAllahuAnhu~* is known as the Door of Knowledge. He said:

i. Knowledge is the heritage of the Prophets and Money is the heritage of Pharaoh and 'Qaroon'.
ii. Knowledge makes one a man and this man earns money.
iii. A man protects money but Knowledge protects a man.
iv. There are many enemies of the rich but there are many friends of the Knowledgeable.
v. Knowledge increases by spreading but money finishes by spending.
vi. People forget the rich after their respective deaths but the Knowledgeable are Alive even after their deaths.
vii. On the Day of Judgment, one will be asked about Money:
    - How did you earn money and,
    - Where did you spend it?

    But every service of a Knowledgeable person will improve his status in the Heaven! ***

Why People Make Knowledge A Means to Earn Money?

One should ponder as to why one makes Knowledge a source of earning wealth? Earning wealth is one's ultimate motive, and he is making Knowledge the means to achieve it.

In one way, you are degrading the status of wealth by not giving priority to it over knowledge and on the other hand you are honoring it by sacrificing a great thing as knowledge to gain wealth!

Strange! The wealth which will be ultimately left behind is one's goal and the Knowledge which shall accompany us forever is the means of gaining wealth is not given its due importance! Knowledge will never leave our company but money will surely leave us someday.

In short words, one has made the servant as one's lord and made the lord as one's servant. This is the reason why unripe fruits began to appear from both modern and religious educational institutes.

Madrasa's and the Religious Needs of Muslims

It is true that not everyone becomes a 'Mufti', 'Alim' and 'Muhaddith' and it is also not compulsory for everybody. But it is compulsory for everyone to acquire that much knowledge that would be helpful in one remaining a Muslim. To acquire knowledge of religion is compulsory (strict obligation) for everyone.

Now just consider this question, whether so many Religious Institutes ('Madrasa's) fulfill the needs of Twenty-Five (25) crore Muslims? Can these religious institutions impart Religious knowledge that is compulsory for each and every Muslim male and female completely? Never, because people usually don't like to come to Islamic Institutes!

People do not like to send their intelligent children to 'Madrasa' but they want to send them to schools. In other words, the children who are dull, naughty, senseless, idle and stupid are sent to 'Madrasas' and the children who are sharp, intelligent, wise and clever are sent to Schools by their parents.

Just imagine, what will your children become in a 'Madrasa'? This is one of the reasons that a person graduating from such institutes has a static mind.

Arrangement of Religious Education in Schools

Why do we send our children to schools? Because we prefer wealth, we want to make our children Doctors, Engineers, Pharmacists and Accountants. Suppose, there is no Muslim school imparting modern education in our area, then we would send our children to the schools of Infidels and Christians.

Muslim children are always few in Islamic Institutes ('Madrasa') and they are many in schools imparting modern education. So why not we should make schools ourselves and implement that syllabus that is being followed in other non-religious schools? A slight change in the subject can be made; a single subject related to Islam must be added to the syllabus.

In addition, this subject should be made compulsory subject from class first to class tenth and they should be taught "Deen" (the Islamic knowledge) in their own language. We should not confuse students with the grammar *(for example, 'Sarf', 'Nahv', etc).*

What is the need of making all our children 'Alim' and 'Mufti'? We are sure that if we teach them 'Deen' (Religion) from class first to tenth, step by step then after ten years and student's will graduate from the school, he will have the knowledge of all religious obligations. Now if any student wants to be an 'Alim' then after completion of his school, he can

go to a ‘Madrasa’ and suppose if someone wants to go to college, then he can go to college.

In this way, if he goes to college, then he won’t be ignorant of religious knowledge and if he goes to a ‘Madrasa’, then he won’t be ignorant of the world and modern sciences. Moreover, if he does not go anywhere, then he won’t be even left as an illiterate!

For this scheme to be effectively worked, one must make the subject of Islam compulsory till class ten. Can you not teach them the Two parts of ‘Qanoon-e-Shariyat’ in syllabus? Can you not teach them the necessary parts of ‘Bahar-e-Shariyat’ in syllabus? Teach them in their own languages. This type of education must be made compulsory for girls and women also.

Part Time Education in ‘Madrsa’s & Special Arrangement for Adult Education

Part time schools and Islamic Institutes can also be established. People who are old and aged should also be given a chance to get education from these institutes. We can make them learn obligatory knowledge in one or two years.

You can announce that people from age eight to eighty can acquire education here. That is there should not be any discriminating tone to the announcement by using words children and adults, as people who don’t have knowledge are addressed as child in our local tradition even though they might be aged.

***Sayyiduna Jabir bin Abdullah *~raziAllahuAnhu~* narrated:

“ من لم يطب العلم صغيرا فطلبه كبيرا فمات مات شهيدا ”

“The person who could not acquire knowledge in his childhood, but acquires it when he comes aged and dies, then he died as a Martyr!”***

It is very compulsory to get religious knowledge. Now that era has ended in which people used to learn religious knowledge from their parents.

When I decided to open a school based on this ideology, I first opened it in Kichocha! In my native place – Kichocha, there might be no less than a dozen big religious institutes or schools but when inspect them, we find that hardly there is any child who is from Kichocha! Students from different areas flock to Kachohcha to study and then go back to their homes after graduating from these religious institutes, while the people of Kichocha remain aloof from these ‘Madrasas’. Similarly, there are seventy students in some ‘Madrasas’ and eighty students and hundred in others. Will the obligation of imparting Knowledge be completed by giving education to only these few students?

Now, just consider this fact. After I founded a school in Kichocha, I saw that approximate 750 students of the same Kichocha took admission in this school. These children are not going to ‘Madrasa’s’ where education is free of cost while they are taking admissions in schools by paying high fees. In this school of mine, they are getting Islamic atmosphere and good education. Earlier, they had to go to schools run by non-Muslims out of compulsion. And now they have their own schools and even non-Muslims impressed by the good culture also send their children here. It is a known fact that culture is very important. The non-Muslims also see that the students are learning manners and etiquettes that when they reach home they greet and obey their parents. On the other hand, the students are learning hooliganism in other schools and even the

fundamentalist Hindus also are sending their children to this school of mine.

Islamic Institute ('Madrasa') or School

When our Mr. Shaukat wanted to open an Islamic Institute ('Madrasa'), I suggested to him that a Modern School should be opened and not an Islamic Institute. And there must be a subject of 'Deen' in the school syllabus.

Now, I am not in the favor of opening too many Islamic Institutes ('Madrasas'), because in the past when there were not so many 'Madrasas', many great scholars used to graduate from these religious institutions. And today there are a lot of 'Madrasas' but no Mufti e Azam or Muhaddith e Azam is graduating from these institutions. Most of the 'Madrasas' today are in shambles.

In the past, people who wanted to acquire knowledge that is obligatory used to go to 'Madrasa' with sincere aims, used to serve and respect their teachers. If the teacher was in Badayun Sharif, used to go to Badayun Sharif, if the teacher was in Bareilly Sharif, they used to Bareilly Sharif, if teacher was in Kichocha Sharif, they used to go to Kachocha Sharif ....

People in the past used to acquire education by hard labor while the situation now is that the students have to learn and study sitting at a single place, have free food to eat, have free access to accommodation, so this free made everything free further. Education also became free.

*** Our elders were very fond of acquiring education to an extent that they never used to be absent from their classes even in emergencies so as not to miss their lessons. They used to leave their houses for acquiring education sincerely and never used to pass their time in other activities except education. Such was their passion and desire in acquiring knowledge that they later shone as the great luminaries of knowledge and scholarship and due to whose greatness and radiant brightness the world was taken out from darkness of ignorance.

When we read about the lives of our saints and great religious preachers, we come to know that travelling to seek and acquire knowledge has been the tradition of our elders. They used to travel in an era when people used camels, horses, mules for transportation and sometimes they used to travel on foot and it used to take many days and many months to reach their final destination. On the other hand, today a journey of months can be completed in days, a journey of days can be completed in hours and a journey of hours can be completed in minutes. They used to face numerous hurdles while in the path of acquiring knowledge and they used to bear all the pains and overcome all the hurdles happily only for the sake of Allah Almighty.

Today, we Indian Muslims are victims of numerous social and economic problems. On an overall basis our conditions point to our decline. More than 63 years have passed since independence but we were not able to receive the position that was our right. The basic reason behind this is our lack of interest in acquiring education and our educational backwardness. We have to not only introduce our children to modern and religious education but also to make them expert in these fields. We have to send our girls to acquire education along with the boys. If you have to eat one morsel of bread less, then also make your children acquire knowledge. ***

Foundation of Schools

We have implied that a new era has come and we have decided that we will establish only schools. If one teaches religious knowledge that is obligatory in these modern schools

and the student due to his personal zeal acquires a lot more than that was taught then it is another thing as such capacity is found in very few students. And suppose a student wants to join other fields after graduating then he is free to do so and in doing so only we as a nation can excel in all fields, and compete with others.

Just imagine how a single person governs one hundred persons? And everyone follows him! Why is it so? It is because that person has the capacity which one hundred people do not have and the qualities of all these hundred people are present in this one person, thus he has become superior to all of them.

If there are Doctors following him then he is the best amongst them, if there are engineers following him then he is the best amongst them, if there are scientists following him, then he is the best amongst them. Unless and until one proves his superiority no one will follow him. So it is necessary to be advance in every field so as to compete with others. One should be superior to his followers. I founded the school when this point came to my mind. Because, we as a nation and community need to excel so as to compete and take precedence over other communities, we have to show our superiority over others. Therefore, establish modern schools according to your financial strength and ability so that the obligatory as well as modern education can be imparted to our community and others also.

Islam and Knowledge

*** Among world religions, Islam has the distinction that it alone made education or acquiring knowledge as obligatory upon its followers. It has made acquiring and disseminating knowledge compulsory apart from having complete faith in its basic tenets and practicing good deeds.

It made acquiring knowledge a basic need so as to reform one's worldly life, learning instructions of 'Shariyah' (Islamic law) and recognition of Allah Almighty. According to Islam, success and salvation in this world and the world here-after is impossible without knowledge. The importance of Knowledge and its virtues are mentioned in the Holy Quran and the noble Hadiths. There is no religion in the world that has given science and art so much importance except Islam. Only Islam gives complete instructions for dissemination of knowledge, encouraging people to acquire knowledge, giving importance and merits to the people of knowledge. There is no example in other religions except Islam. The Holy Quran says:

" اقرا وربک الاکرام الذی علم بالقلم علم الانسان ما لم یعلم"

"Get education and your lord is so merciful who made to learn knowledge by pen, gave the people that knowledge which he did not know."

We come to know that when Allah Almighty began revealing Ayahs of the Holy Quran to his Beloved Prophet *~salAllahuAlayhiWaSallam~*, He started with the word – 'Read'. This alone shows the importance of knowledge in Islam. It will not be wrong to say that the very foundation of Islam as a religion is based upon Knowledge and so is the success of Islamic society based upon it, because without knowledge it is impossible to protect one's 'Iman' (Faith) and religion.

If Almighty Allah would not have expressed the importance of education and knowledge by having said the word: "اقرا" (Read), then perhaps no one would have been found to say the name of Allah Almighty and His Prophet *~sal Allahu Alayhi WaSallam~* on earth, because this word 'Read' compelled everyone to know Allah Almighty and encouraged them to acquire knowledge.

Allah Almighty motivated people to acquire education by these Ayahs so that people could light their souls and hearts through the real light and remove darkness from their lives through the light of education and knowledge. Allah Almighty says:

قل هل يستوى الذين يعلمون والذين لا يعلمون

"Announce, are the educated and uneducated same."

It means educated and illiterate can never be equal. The illiterate can never be equal to the status of the educated. How beautifully and impressively it has been explained! A person with basic understanding can also explain the difference that is between the educated and uneducated.

Definitely, the status of an 'Alim' is greater and loftier than an illiterate. Allah Almighty said regarding the greatness of education and the educated as follows:

يرفع الله الذين اٰمنو والذين اولوالعلم درجٰت

"Almighty Allah will upgrade those among you who believed and who are given the knowledge.'

Allah Almighty has held the status of scholar very high both in this world as well as in the hereafter. Therefore, we see that an 'Alim' is the leader or chief of five time prayers daily and of 'Eidayn', 'Juma' and 'Janaza' prayers. An 'Alim' informs us about the laws and the secrets of 'Shariyat'. An 'Alim' explains the subtle meaning and details of five fundamentals of Islam. The rich also need an 'Alim' and so does the poor.

People in every era are in need of an 'Alim'. We are in need of them from cradle to grave. Therefore, if the rich are not there in this world then there won't be any loss, but if an 'Alim' is not there then there will be total loss in the world, and even the life itself will be defective and imperfect.

Allah Almighty says:

"قل رب زدنى علما"

"Say! O Lord, Increase me in knowledge."

At another place Allah Almighty says:

"و من يوٴت الحكمة فقد اوتى خيرا كثيرا"

"The one who is given knowledge (wisdom), is given great wealth."

The Holy Prophet ~*salAllahuAlayhiWaSallam*~ said:

"من خرج فى طلب العلم فهو فى سبيل الله حتىٰ يرجع

"One who went out in pursuit of knowledge is on the path of Allah Almighty until he returns."(Jami' al Tirimiz)

In another Hadith it is said:

"Whoever takes a path to acquire knowledge, Allah Almighty will make his path to paradise easy for him. And indeed, the angels lower their wings in approval and respect for the one seeking knowledge. Indeed forgiveness is sought for the knowledgeable by the creatures in the heavens and the earth, and by the fishes in the water. And the superiority of a scholar over a worshiper is like the superiority of the moon over the rest of the celestial bodies. Indeed, the scholars are the heirs of the Prophets and the Prophets do not leave behind Dinar or Dirham as inheritance. So whoever takes the larger part of this knowledge has indeed taken the most valuable share." (Sunan Abu Dawud, Jami' al Tirmizi and Sunan Ibn Majah)

In another Hadith, it is narrated:

"If a person dies while in pursuit of knowledge, then he will meet Allah Almighty in a state that there will be only the difference of the stage of Prophet-hood between him and the Prophets." (Mu'jam al Awsat by Imam Tabarani)

The Muslims of the first century used to firmly believe and act upon the commandments of Allah Almighty and His Prophet. They had made acquiring knowledge and disseminating it as the main objective of their lives. They believed in seeking knowledge from cradle to grave. Muslims and knowledge were inseparable.

Muslims in that era did not attain perfection only in Islamic knowledge but they also excelled in poetry, literature, history medicine, science, astrology, logic, philosophy and Mathematics. They were inventors and discoverers of many scientific methods and procedures. Muslims in that period excelled and were far ahead in every science amongst all the nations in the world. This was the period of their greatness and exaltedness. They never maintained their monopoly on their discoveries, inventions and scientific achievements, in-fact they always kept the doors of their knowledge open to friends and foes as well. They established themselves in art, science, culture, and invention in the whole world and the world benefitted a lot from their knowledge.

The West has also acknowledged the educational and scientific development and the unprejudiced nature of the Muslims. If it is said that the present success and development of the West in art and science is the debt of Muslim scholars and scientists, then it will not be wrong.

But unfortunately, the Muslim nation that was once the leader of the whole world is today a prey to educational backwardness and ignorance. Other nations of the world are developing quickly in the fields of art and science while the Muslims are mourning upon their own shortcomings and lost educational dignity.

The Muslims have an urgent need of developing their education systems so that they can also grow as a community at a fast pace and be a reflection of their glorious past in science and technology. They should come in the fields of education, science and technology with a revived zeal and optimism to establish their lost dignity. They should try to become the leaders of the world just as their predecessors guided the nations of the world in pervious times. They must show to the world that Islam is still alive and the followers of the Holy Quran are not weaker than anyone else in fields of arts, science and technology.

The Rise of Islam

The Prophet ~*salAllahuAlayhiWaSallam*~ is the teacher of the Holy Quran and Wisdom! It is mentioned in the Holy Quran as follows:

"يعلمهم الكتٰب و الحكمه"

"He (the Prophet) taught them the book (the Holy Quran) and wisdom."

The Prophet came to impart knowledge and wisdom. Islam got expertise in knowledge and wisdom through the Beloved Prophet. Islam - Our religion is light against the darkness, it is wisdom and knowledge against ignorance, it is life in comparison to death, and it is vision in comparison to blindness. Islam is the path of guidance and right way ('Sirat al Mustaqeem') in comparison to apostasy and infidelity. The religion bestowed upon us by Allah Almighty is the greatest gift from Him to the nation of Prophet Muhammad ~*sal Allahu Alayhi WaSallam*~.

The religion which the Prophet *~salAllahuAlayhiWaSallam~* brought will not be defeated but in-fact it will defeat all the astray and deviant powers through the help of Allah Almighty. Islam is not the religion of those hidden in the caves and those leading a retired life! It is not the religion of those passing their life in idleness instead of struggling to achieve success! It is not the religion of those who compromise with falsehood for the sake of personal objectives. Rather it is the religion of the tigers of Allah who roar against falsehood.

To keep Islam alive, if there is an army of Islam on one side then there is a group of rulers who shall manage the caliphate of earth; if there is a group of 'Fuqaha' and 'Mujtahidin' on one hand to codify Islamic laws then there is a group judges who decide in the lights of these laws with fairness and integrity. If there is a group of religious preachers to spread the message of Islam then there is a group of revivalists to revive Islam.

If there is a group of saints, 'Qutubs' and 'Nujaba' to manage the internal world on one side, then there is a group of scholars and the deputies of the Prophet to correct the external life on the other. If there are the Imams to make Muslims perform prayers in the mosques on one side, then there is a group of preachers to induce piety and righteousness and to prevent people from committing evil on the other.

Allah Almighty created all these things only to give superiority to Islam in the world. Muslims should care about their future while remembering the great heroics of their predecessors in the field of science and technology, and should try their best to succeed as their natural and worthy heirs. Muslims should confirm to the beliefs of their predecessors based upon the Holy Quran and Sunnah. They should try to eradicate the darkness of ignorance from their society. They should come forth into active field work and be role models for the future generations and save them from destruction.

They should always bear in mind that:

"The Nation that Forgets their Past Heroics
Erase Themselves from the face of the Earth."

Islam and Promotion of Knowledge

History bears witness to the fact that there was a period when the knowledge, thoughts, expertise, quality, intelligence, ideas and scientific discoveries and inventions were famous far and wide.

Muslims were highly successful in every field of knowledge starting from the sciences of the Holy Quran, the noble Hadith, Tafseer (explanation of Quran), eloquence and rhetoric as well as Mathematics, Science, Medicine, History, Geography, Logic, Philosophy, Psychology, Geology, Astronomy, Physics, Chemistry, Navigation, Ophthalmology, Poetry and other sciences. Besides these sciences, the inventions made by Muslims were very advanced in nature and technology. History bears testimony that there was no knowledge or science in which Muslims weren't experts and leaders. The educational and scientific exploits by Muslims can not to be forgotten till the doomsday.

Today Muslims are subjected to indignity and humiliation across the world. We have disregarded the excellence and importance of knowledge. O Muslims! Come to your senses for the sake of Allah Almighty, Wake-up from the somber sleep and love knowledge heartily just as your predecessors did. Acquire knowledge yourself and make your children seek it. It

is the call of time that you make a firm decision to reorganize Islam’s religious, moral, spiritual and scientific knowledge’s in a systematic way. Otherwise remember:

“If you won’t Recuperate, You will be destroyed – O Muslims!
Even Your Story won’t be in the Epics…!

وأخر دعونا ان الحمد لله رب العا لمعن

وصل الله تعالى على خير خلقه محمد و أ له و صحبه اجمعين